Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

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MISCELLANY.

For the Christian Register.

Notices of Recent Publications.

"*The Christian Teacher's Manual*," designed for Families and Sunday Schools, No. 1, Boston, Bowles & Dearborn, Apr. 1828." pp. 72, 18 mo.

We have read this little work with equal interest and delight. It seems to us to accomplish its purpose, and to satisfy a want, which of late has been deeply, if not generally felt. Its object, as expressed by the title, is the communication of aid to them whose duty or pleasure it is to "teach religion" to children. With the writers of the Manual, as in our judgment, teaching religion is a very different process from that which has been commonly pursued by those who have undertaken this office. We believe it consists not in forcing a child to repeat words, but in giving it ideas which it can embrace, in calling its capacities into exercise on the works and truths of God, and in leading its affections to him, "our Father in heaven," the author of all that is good or happy. That child is religiously taught, whose powers are naturally unfolded, and justly directed. The views of christian education, which are presented in the Manual, must be approved by every one who knows a child's heart. In many of our Sunday Schools the teachers are young or inexperienced. They need such a book as this, which shall give them encouragement, counsel, and assistance, shall instruct them how to teach and what to teach, shall solve their difficulties, provide them with matter for their lessons, and inculcate those generous and just principles, which will benefit them not less than their pupils. We have no hesitation in recommending this little periodical, particularly to teachers in Sabbath Schools. Its plan is well conceived, and the first number gives promise of a happy execution. An enumeration of the articles, and one or two extracts may make our readers better acquainted with its contents.

After the Preface in which we are told that "the subjects embraced in the Christian Teacher's Manual, will be chiefly the following—Methods of addressing the minds of children, Hints to teachers, Explanations of Scripture, with geographical and historical illustrations, Religious instruction from natural objects, and histories taken from real life, Stories and Hymns adapted to children, Accounts of Sunday Schools"—After this preface follows an article on the origin of Sunday Schools, containing an interesting notice of Mr. Raikes, their founder. The next article is an answer to the question, "What should be taught in a Sunday School?" and is full of excellent thought, as is also the next entitled, "What are the requisites in a Sunday School teacher?" The writer enlarges on the point, that *interest* is the first and indispensable requisite. An account of the Franklin Sabbath School, one of the best in Boston, explains the mode of teaching there adopted, and is closed by one of the lessons, delivered by the Superintendent, on natural history. This lesson is illustrated by a neat lithographic drawing, and we are told that each number will be embellished in a similar manner. A short and simple story, "James and his sister," inculcates the value of our common blessings and is meant to be read by the teacher to his class.—The remarks on 'Figurative Representations of God,' are extracted from an English book. The longest article in the number is an explanation of our Lord's "conversation with the Jews on the observances of fasting and prayer." It contains some useful remarks on the general subject of scriptural interpretation. Another story, called "The best way to be happy," closes the prose pieces. Montgomery's beautiful hymn on prayer is introduced, and is followed by two original hymns, one of which we copy, both for its beauty, and its relation to the present season.

We have been minute in our notice of this work, because many of the readers of the Register may not have seen it, and we would enable them to judge of the variety and value of its contents. We give the extracts which we promised.

Has it not been thought hitherto, that to teach a child to be good, and to teach it to be religious, were different things? The teacher must never forget, or allow the pupil to forget, that these things are inseparable. As a child should be made to feel that action is the only test and proof of principle; so no religious truth should be taught that cannot have some bearing upon conduct, or some good influence upon its mind and affections. Everything that is taught should be with reference to practice. When we instruct them in the word of God, and set before them the life of Jesus Christ, it is not merely to excite their interest and admiration, and to teach them a history that they ought to be acquainted with, but it is to lead them to imitate Jesus in all those things in which he may be imitated. He must be so represented to their minds that they may be led to love him as their friend, and to love God who sent him into the world for our sakes, to communicate an infinite good to us. We must teach them to prove their love in the same way that they show their love to earthly friends, more especially to their parents; by cheerful obedience. Thus with instruction from the natural world we are so to speak of its glories and beauties that the child's heart may be filled with joy and gratitude, and all its generous and good feelings prompt it to action: and thus with all fictions, they should be calculated to nerve and move the springs of action, and "provoke to good works." We conceive that the separation that has hitherto been made between morals and religion in education, has been one great cause of there being so little religion in the world. Make a child feel, and understand, that every time it is faithful to what it considers duty—every time it has a pure and generous thought—every time it denies itself from an idea of right—every time it obeys conscience—every time its heart is full of gratitude and love, it pleases and obeys God; and as far as it is possible for a child, imitates Jesus Christ, and you have given it some distinct notion of religion. When it fully believes and understands this, as it may and will from experience, then it begins to know how to be religious; then piety begins, and will grow, with the growth of the mind.

Children usually are very happy beings, but they have, as we have ourselves, seasons of peculiar enjoyment. What heart has not felt and sympathized in their simple, uncontrollable ecstacies. We should make children feel, that this capacity of happiness is the gift of God; and that the expression of it is pleasing to him. The christian teacher must watch for the moment, when this lesson will affect the child rightly.—Children also, have their trials, their sicknesses, and little sorrows; troubles, that like their joys, seem to them interminable. These are very real and severe to them. Teach a child to be patient under them, to submit to them with cheerfulness, because it is the will of God that we should all have trials; that they are not sent in anger, but love; and that they may show their love for him, by bearing them patiently. Lead a child to observe the difference between their suffering from any outward cause, and from the thought of having done wrong and displeased God—and you thus make their passing sorrows occasions for an enduring piety. A child readily believes that God cares for it, and feels a degree of elevation of mind and generous pleasure in submitting patiently to his will. It is impossible to state all the different circumstances that may occur when this principle should be acted upon; but we think, if rationally pursued, that children's studies, common occupations, and even plays, may thus be made to furnish nourishment to the religious growth—and the heart, and soul, and mind, be educated to the love of God. Pure morality and true piety cannot be separated—as well separate the grace and glory of the majestic tree from the active life-giving fluid that circulates through every one of its far spreading branches, and sends its gentle influences into every leaf that trembles and rejoices at the faintest breath of wind. We are persuaded that this principle, carried consistently into exercise by teachers in Sunday schools and by parents, would put an end to that vagueness that is usually the fault of the religious instruction of children. Religion would no longer be a separate study. All other things would be the elements, the subordinate parts, religion would be the beautiful and perfect whole, and thus minds might be trained up to the full stature of the children of God. p.—15.

There are those who think the subject of religion is sometimes made too familiar with children. It is, they say, debased in their minds, and they lose that reverence and awe that it is natural and right that they should feel. We think that this is the fault of the teacher, and not any incapacity in the children to appreciate the solemn importance and greatness of the subject. We surely would not recommend long faces, or any sort of grimace; but we do think that if a teacher always speaks with real earnestness and interest, children will have the same feeling. If they perceive that their teacher considers this their greatest concern,—if they see that he regards religion as the most important, the most affecting and glorious thing, they will not think lightly of it. Is he cold, indifferent, and formal? their views of religion will be the same. If the teacher's religion is only a set of words, so will that of his pupils be; and as words are much easier to communicate and to be acquired, than ideas, they may appear to make great progress, and have long creeds, and long chapters on the tip of their tongues, while the sanctuary of the heart is unopened, and the light from heaven has not yet been admitted. A child may use very familiar words in speaking of the subject of religion, for it fully understands none other; while the feeling may be, and is, that of reverence and deep interest, if it has always heard it spoken of by those only who feel reverence and deep interest in it. We all have a peculiar set of words, and many have a peculiar manner when they speak of religion, not actually induced by feeling, but which they consider proper, when religion is the subject. This is all as nothing to children. They understand feeling, for it has a universal language; but their vocabulary of words is limited. Their teacher must feel what he is saying, or their hearts and minds are untouched. And if they do feel, and are interested, we need not be so alarmed at their familiar expressions. Surely their pure hearts and innocent thoughts sanctify the words they use; and our superstitious feeling about words is unworthy of that glorious and good Being, who regards only the heart.—pp. 27—28.

TO THE SPRING.

Hail, reviving joyous Spring,
Smiling through thy veil of showers!
Birds and brooks thy welcome sing—
Haste, and waken all thy flowers.

Hark! a sweet pervading sound;
From the breathing, moving earth,
Life is starting all around,
Sending joy and fragrance forth.

O'er the oak's gigantic form
Blossoms hang their drapery,
Branches that defied the storm,
Now are full of melody.

There is not a silent thing
In this joyous company;
Woods, and hills, and valleys ring
With a shout of jubilee.

Wake! come forth, my bounding soul,
Senseless things have found a voice,
Yield to nature's kind control,
And in her happy songs rejoice.

Join the grateful, happy throng,
Join the universal glee;
Birds and brooks shall tune your song,
They shall lend their harmony.

Dr. Tuckerman's Report.

The first semi-annual Report of the second year of Dr. Tuckerman's labors in the city, as *minister at large*, is just published. We believe we cannot, in any way, so much help the cause in which he has so devotedly and successfully labored, as by assisting to circulate more widely the following remarks and statements from the first part of the Report.

It is our duty to state, that though Dr. Tuckerman labors in the employment and under the direction of the American Unitarian Association, yet the funds for his support are provided by several Unitarian churches of the city.

To the Executive Committee of the American Unitarian Association.

Gentlemen,

It was not long after I had entered upon the service in which I am employed, before I perceived that it offered opportunities for very various and extensive usefulness, for offices, indeed, of a very humble nature, but of great importance to those for whom we may be called to perform them. For a long time I cherished the hope, that when others should be found who would unite with me in this work, I might obtain their co-operation in my plans and purposes; and thus silently, and almost without observation, that a moral police might be established, the beneficial influences of which, I fear not, would soon have secured for it the approbation, and the willing support of the wise and good among us. But as I have yet obtained no coadjutor, and as I find it to be utterly impossible, while I am exposed to daily calls in every part of the city, to be thorough any where, in some of the most important objects of my office, I am compelled, with more particularity and distinctness than I have yet done, to bring these objects before you. I hope, by this means, to awaken a more active interest in the cause in which we are engaged; and to do something to obtain fellow laborers, through whose devotion to the work, every family of the poor in the city shall be brought under a pastoral care, which will gradually, but surely, do much to make Boston, what I believe it may be made, preeminently a christian city.

I have often been asked, what I suppose to be the number of families in the city, which are without a pastor? Within the past eighteen months, I have indeed been connected only with about two hundred and fifty such families. But there is not a lane, nor is there hardly a single yard, which I have explored thoroughly. Boston, however, contains at least sixty-five thousand inhabitants. Suppose the average number in the families of the city to be five, and there will be thirteen thousand families. There are also, I think, forty-four places of worship. Giving two hundred families to each of these places of worship,—which will be as many as can be claimed for them,—there will be eight thousand and eight hundred families, which are connected with our religious societies; and four thousand, two hundred which will be left without a ministry. But suppose that there are only three thousand families, or fifteen thousand individuals in our city, who, by various circumstances are shut out from the influences of our public religious institutions. I would ask, should they not be provided with a ministry, by which the blessings of our religion, as far as shall be practicable, may be extended to them? I feel strongly, and I have much to say, upon this subject. But I will confine myself within as narrow limits as I can, in the hope that I may thus obtain attention to it. Let the interests, and the claims of this ministry be understood, and I think that they cannot be disregarded.

I am inclined to believe that there is not a city in Christendom, in which the public institutions of our religion are more generally regarded, or in which their salutary influence is more widely felt, than in Boston.—But it is incidental to the very nature of a city, that it should collect within itself very great numbers of those, who are dependant for their daily bread upon their daily labors. The demand for laborers in a city, considered, as it always will be, in connexion with the facilities which a city affords for association with many of the same class, and with the hope, often a very delusive one, of opportunities of more constant employment, and of better wages, than can be obtained in the country, will secure a supply far beyond what will be required, in all the departments of the service for which laborers are wanted. Some also will be brought into a city, by the hope of living in it in unchecked idleness and beggary; and some, that they may here more securely indulge in vice, and support themselves by crime. From these, and other causes, there always has been, and there will be, a very large number in cities who are very poor; who will feel, as it is not felt, because it is not so manifest, in the country, how wide is the distinction of their condition from that of the rich; and who either *cannot*, from feebleness, or sickness, or the want of suitable apparel, unite with us in worship in our churches; or from pride, or the influence of passions and habits not more commendable, *will not* join with us in our public religious exercises. The question, then, arises, and it is a very solemn one, what are our duties in regard to the moral, the spiritual wants, of this very large class of our fellow beings around us? If we have the means, to a very great extent at least, of meeting and supplying these wants; of rescuing many, who are very near to us, on our right hand, and on our left, from the degradation, and misery, and ruin of sin; of sending to very many, who otherwise will not have them, the regenerating instructions and excitements, the supports and consolations of our religion; I would ask, is our worship, or are our offerings to God in our churches what they should be, while we are there blessing him for that dispensation of his grace and truth which he has given to us by his Son, which, however, we are ourselves withholding from multitudes, who can receive them only through our christian sympathy and benevolence? To my mind, it is as plainly the will of God, that there should be a permanent ministry for the poor of cities,—a distinct ministry for the special purpose of the poor,—as it is that we, who are not poor, should meet together to worship him. This is the sentiment which I now wish to bring before the opulent, the pious and charitable of our city. *There must be a ministry at large for the poor of cities; and the number to be employed in this ministry must be determined by the numbers in a city, which cannot be brought under the pastoral charge of the ministers of its churches.*

BIOGRAPHICAL.

Character of Judge Howe.

At the time of the decease of the late lamented Judge Howe, we gave notices of his character, extracted from other Journals. It will be recollected that his last official duties were performed in Worcester, at the last term of the court of Common Pleas in that county, for 1827. At the opening of the court at that place, in March last, Judge Williams delivered an address to the members of the bar, in reference to their bereavement; in which after expressing the high sense which was entertained of Judge Howe's extensive legal attainments, his familiar acquaintance with legal principles, his accurate discrimination in applying these principles, and his eminent qualifications in various respects for the administration of justice,—he proceeds to speak in the following terms of his merits as a valued member of the community,—as a man and a Christian.

Though the science of jurisprudence was the principal, it was not the exclusive object of Judge Howe's attention and pursuit. In whatever was interesting to humanity, he was also interested. The current topics of public discussion, the politics and literature of the day, the various plans for internal improvement and for ameliorating the condition of society, in short, every subject of general conversation attracted a portion of his attention, and upon all, his opinions and remarks were listened to with respect, with pleasure and with profit.

The education of youth in sound learning and correct principles was in his view an object of vast moment. He considered our primary schools, our high schools, and our academies and collegiate institutions, not merely as instruments and means of intellectual culture, but as exercising an immense moral power in the community, and as influencing for good or for evil—the destinies of all succeeding generations. With these enlarged views of the nature and objects of education, he accepted his late legislative appointment as a member of the board of trustees of Amherst College, and with the same liberal feelings, he descended to the more humble, but perhaps not less important duties of a member of the school committee in the village of his residence, to watch and direct the details of primary instruction.

These are not the only claims which the character of our departed associate and friend presented to our respect, esteem and affection. His character was uniform and consistent through all the various relations of life. I will not attempt to portray the innumerable, nameless, noiseless acts of goodness which cheered his quiet and hospitable home. It is not for us to invade the sanctuary of his domestic retirement; to proclaim the invisible and unrecorded virtues of the household; to trace the numerous tender ties which bound him to his family; or to describe the bitterness of that anguish, and gaze on the gushing of those sorrows which were produced by the blow that severed them. Here a stranger may not intermeddle. We must stand apart in silent sympathy, and leave them to the soothings of time and the consolations of religion.

In the more extended and visible relations of social life, all, who were acquainted with the deceased, will bear testimony to the excellence of his character. His heart was full of kind and generous feelings. His frankness and sincerity immediately won the confidence and esteem of all who approached him. He was without guile and appeared to harbor nothing in his heart which he wished to conceal. No envy, no malice, no evil surmising, no wrathful passions rankled there. He was willing that all his emotions and desires and impulses should be seen and understood and scanned. If he was ambitious, it was an ambition of the noblest kind. It was not the spirit of domination. It was not a thirst for power and command. It was not that spirit which prompts to exertion merely because another is higher, or because pride or vanity is wounded. It was a benevolent ardour—an enlarged and honourable emulation, founded on a love of what is excellent, and a desire to let his light so shine for the improvement and happiness of his fellow men.

On the various political questions which have, from time to time, agitated the community, he adopted his opinions with deliberation and defended them with earnestness, but not with acrimony. He was the uniform and consistent advocate of principles which appeared to him to be sound; of measures which in his judgement, had a tendency to promote the general welfare; and of men who recommended and pursued those measures. But he never surrendered his judgement to the influence of the spirit of party, or his heart and affections to its withering dominion.

It would be doing injustice to the character of him, whom we commemorate, to consider him only in his professional, literary, social, and civil relations. He is worthy of remembrance also in his higher and holier relation—in his character as a religious man. This was the crowning excellence which prevaded and sanctified all his other estimable qualities. The testtmony of his life, as well as that he gave in his dying moments, to the power of his faith, ought not to be passed over in silence. He had carefully studied the evidences of divine revelation.—He was convinced of its truth, and made a public profession of his faith. He examined that revelation for himself, and formed his own opinion of the duties which it inculcates and the doctrines which it reveals. I shall not speak here of the peculiarities of his religious creed. This is not the place or the occasion for theological discussions. He may have erred—he may have erred greatly, in forming his opinions upon some points which are deemed important by many wise and good men. He was too humble in his estimate of his own powers to arrogate to himself an infallibility of judgement. To his own master he must stand or fall. He was ready to listen, with respectful attention, to the opinions, and to weigh the arguments of others; but conscious of his personal responsibility for the faithful exercise of those powers which his God had bestowed upon him, he refused to surrender his judgement to human authority or to require others to submit to his own.

Of his heart we can judge only by those external acts and impressions which indicate its secret exercises and invisible movements. His life and conversation appeared to be such as become the gospel, and we have, therefore, a reasonable assurance, that religion, in its purity and power, dwelt in his heart. As in life he had manifested the purifying influence of christianity, so in death he experienced its sustaining sufficiency.—His departure was not in darkness and dismay. It was illuminated with the rays of heavenly light, and preceded by an hour of strength and peace and composed recollection. During this temporary relief from the pressure of disease, which seemed to have been granted to him in answer to his prayer, he expressed, with much earnestness, his unwavering faith in the christian religion; the happy support which he derived from it in the prospect of approaching dissolution; his trust and confidence in the mercy of God as revealed by the Saviour, and the satisfaction which he felt in the consciousness of having endeavoured uprightly to discharge his duties in every station. His last words were words of prayer to his Father in Heaven, into whose hands he calmly resigned his spirit.

It is not for us to fathom the counsels of Omniscient wisdom, and to explain why such a man has been taken from his family, his friends and the community, in the midst of his usefullness and in the full vigor of his intellectual manhood. This is among those mysteries of divine Providence to which it becomes us to submit in adorning silence.—But we may all profit by the solemn admonitions which an event so melancholy is calcu-

lated to impress on our hearts. We may profit by the contemplation of his example which allures to virtue; by the contemplation of his life, which was consecrated to life's great purposes, to duty and to usefulness; and by the contemplation of his death, the darkness of which was gilded by those hopes of eternal life which religion inspired.

CHRISTIAN REGISTER.

BOSTON, MAY 24, 1828.

Works of Rammohun Roy. The Works of Rammohun Roy which have been recently published, contain the whole of his writings in the theological controversy with the Baptist Missionaries. A brief history of the controversy, and of his extraordinary book is this.—Rammohun Roy, himself a Hindoo Brahmin, and educated in the polytheism of the Hindoos, had sufficient force and independence of mind, and sufficient reverence for truth, to reject the idolatry of his countrymen, and to labor assiduously in exposing its fallacy and unsoundness. On first becoming acquainted with Christianity as taught by Trinitarians, he was disposed to reject it on account of its resemblance in some of its features, and especially in the article of the Trinity, to the idolatrous notions of the Hindoos. But on becoming acquainted with Unitarian interpretations of Scripture, he found his objections laid against the *corruptions* of this religion,—the *human additions* to it, and not against the religion itself, as taught by its author and his immediate followers. His extensive learning and his familiarity with the oriental customs and style of writing and expression, enabled him soon to test the correctness of Unitarian interpretations of the Christian Scriptures. These interpretations, he now declares to be the only true interpretations, and by his wonderful force and acuteness of intellect, and the persevering industry of his religious inquiries,—from being a learner, he has become one of the most profound and powerful expounders and teachers of our joyful Revelation, so long and so greatly obscured and corrupted.

Desirous of bringing his countrymen to embrace Christianity, he published in the native language of the country, in Sanscrit and in English, a small work extracted from the preceptive parts of the New-Testament, and entitled, "The Precepts of Jesus, a Guide to Peace and Happiness." In this he avoided any extracts relating to doctrines, or miracles; because he foresaw that the prejudices engendered in the minds of his intelligent countrymen against miracles by the fabulous wonders of Hindooism, would probably prevent their listening at first to any thing but what approved itself at once to their understandings, their hearts and consciences, as true and excellent.

But the Baptist Missionaries, who themselves publish parts of the New-Testament, and circulate them among the natives, were much offended that Rammohun Roy should do the same, unless he would follow *their* judgment and not *his own* in the selections. Instead of returning thanks to Providence, and hailing with joy and gratitude so able and generous an assistant of their missionary labors, they turned the whole force of the missionary press against him, and abused and illtreated him as an unbeliever and an enemy to Christianity. But Rammohun Roy, nothing dismayed by the unchristian severity and strange inconsistency of the missionaries, in their Review of his work, came forward at once with a publication entitled an "Appeal to the Christian Public, in Defence of the Precepts of Jesus as a Guide to Peace and Happiness," in which he defended the course he had pursued, in publishing first only the preceptive parts, the "*moral doctrines*" of Christianity, as the only effectual way of leading intelligent natives to listen to this religion at all.

But, with what we can scarcely consider anything else than a perverse and obstinate blindness, and infatuation, the missionaries persevered in their opposition to Rammohun Roy, and in their abuse of his benevolent labors. They reviewed his "Appeal to the Christian Public," in the same spirit as that manifested in the review of the "Precepts." To this review, he replied in a "Second Appeal to the Christian Public," in which he entered more at large, and with great ability on the consideration of Scripture doctrines. The missionaries continued the controversy, and replied to his "Second Appeal;" in reference to which reply, he has published in conclusion a "Final Appeal to the Christian Public," a work of upwards of 300 pages, and a book which, by its evidence of learned research, its skill and power of argument, places him, a Hindoo Brahmin as he is, in the very first rank of Christian Theologians.

The Precepts, first mentioned, and these several Appeals to the Christian Public form the work which has been recently published in this city. As an able and triumphant defense of Unitarian Christianity this work is worthy the notice and patronage of the Christian public; and viewed only as a *literary curiosity* it cannot fail, we think, to attract the attention of all curious and inquiring minds.

Promotion of Temperance. Very creditable, and generally, successful efforts are making in most parts of the country, for the promotion of temperance. We have seen a statement that in three towns in Vermont the merchants entered into an engagement among themselves, to discontinue the importation of ardent spirits. It is ascertained that the quantity of ardent spirits consumed in some towns is not half what it had formerly been. Great evils, however, are still suffered especially in our cities, from the excessive use of ardent spirits. The praiseworthy efforts of various benevolent societies have done much in awakening attention to these evils, and in lessening their magnitude. But, to effect any permanent good, these efforts must be continued, and the aid and countenance of all good men, all lovers of their country and of mankind, must be still afforded.

AMERICAN UNITARIAN ASSOCIATION.

Our readers will observe the notice of the anniversary of the *American Unitarian Association* on the 3d page of this paper. This has been, and should be, an interesting occasion. Boylston Hall was so filled the last year, that the Directors have, as we think wisely, determined to hold the meeting this year in a church. They have also made arrangements by which the hours fixed for the exercises may be punctually regarded. The members of the association will meet in the Berry Street Vestry at 6 o'clock; when the regular business—choosing officers, &c. will be transacted. The Society will adjourn precisely at 7 o'clock to the Federal Street Church. After the offering of prayers, the annual reports will be read, and several gentlemen, from Boston and from different parts of the country are expected to address the meeting. All persons who feel an interest in the objects of the association, are invited to be present. The church will be open for the reception of ladies, or others at 6 o'clock. A few pews at the head of the broad aisle and next to the pulpit on each side, we understand, will be reserved for the members of the Association who may adjourn from the Vestry. We hope that all who love the truths of Unitarian Christianity will be present on this anniversary, to give and to receive animation by the sympathy of brethren in the faith, and we suggest the propriety of an early attendance, that the exercises may be interrupted as little as possible.

EVANGELICAL MISSIONARY SOCIETY. The objects and claims of this Society have been so often stated in the Register, that it would be unnecessary to present them again to our readers, were it not that they are liable to be crowded from the mind by the great variety of similar associations which are continually pressed on our attention. The funds of this truly Evangelical charity are applied wholly for the aid of small and destitute Religious Societies in our own country. Great good has been already effected by its operations, limited as they are. Many small and feeble societies have been strengthed encouraged and built up by the temporary aid given them, and enabled to stand by their own strength. And many others are asking that assistance, which if granted for a season, they may themselves be presently able in their turn to impart to others. A Sermon will be delivered before the Society at the Church in Federal Street, on Wednesday evening, by Rev. Charles Brooks, of Hingham, when an opportuntty will be afforded of testing our sense of the praiseworthy objects of the society.

American Bible Society. It appears by extracts from the late Report of the Directors of the American Bible Society, that the institution is in a flourishing state, and is rapidly advancing in its capacity of influence and usefulness. The entire receipts of the Society, during the last year, have been $75,879, which is $10,687 more than the receipts of the previous year. The expenditures for the year have been $83,255. The Society has printed, during the past year, and has now in press, 65,250 English Bibles, 53,000 English Testaments, and 500 German Bibles. The Society has issued during the year, 73,426 English Bibles, and 57,075 English Testaments; 1,643 Spanish Bibles and 1,467 Spanish Testaments; besides 1034 Bible and Testaments in French, German, Welsh, Dutch, Gælic, and Portuguese, all amounting to 134,625; being about 32,000 more than the issues of the preceding year. Since the Society was formed, 646,275 Bibles and Testaments have been issued. Of the issues of the year past, only 7260 were by gratuitous distribution. The others were disposed of by direct sale.

The presses of the society have been increased during the last year, from *eleven* to *twenty*; and such is the demand for Bibles that the Directors have made arrangements to enlarge their operations, and have purchased ground for the erection of another house, which will be completed in the course of the summer, and in which they will place eight new presses, to be worked by steam power; which will be equal, in amount of work, to the twenty now in operation. When these arrangements are completed, it is expected that the Bible will be furnished, by the Society, at the rate of three hundred thousand copies a year.

The principal part of the Bibles and Testaments, in foreign languages, have been sent to South America, and the West Indies Those which have been heard from, have been favorably received. The American Consul on the Western coast of Mexico, writes that those sent thither arrived seasonably. It has been learnt that one portion were in a vessel which was wrecked on the coast of Colombia. They were found by straggling Indians who took them to Maracaibo, and sold them at high prices. It is stated that some Catholic clergymen have lent their aid in distributing several in the West Indies. But a few centuries ago, the scriptures were to be found only in manuscript, and mostly in languages not understood by the common people. Now they are translated into nearly two hundred different tongues, and are multiplied to an almost indefinite extent.

INSTALLATION. On Wednesday, the 21st instant the Rev. MELLISH IRVING MOTTE was installed as Pastor of the South Congregational Society in this city. The order of services was as follows: Introductory Prayer by Mr. Gannett; Selections from Scripture, by Mr. Ripley; Sermon by Dr. Channing; Prayer of Installation by Dr. Ware, Professor of Divinity in Harvard University; Charge by Dr. Harris of Dorchester; Fellowship of the Churches by Mr. Upham, of Salem; Address to the Society by Mr. Greenwood; Concluding Prayer by Mr. H. Ware jr.

Two original hymns, two anthems, and one selected hymn were sung with good taste and effect. We give the hymns, at the close of this account.

Dr. Channings Sermon was from the text 2 Tim. i. 7—*For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*

The doctrine deduced from the text was, that it was the leading design of Christianity, to redeem us from the thraldom of sin; to call forth the powers, to quicken purify and exalt the human soul. Jesus Christ is an inward, not an outward Saviour. He saves us by restoring the perfection of the mind. The excellence and glory of Christianity must be measured by its power to purify its disciples. No nobler end or higher glory can be proposed than to purify the soul from sin and exalt it to a resemblance of its Author.

The discoarse abounded throughout with noble and elevating thought. It was our intention to have given a more full statement of the leading sentiments, as well as of the other written performances, all which were worthy the occasion. But as copies have been requested for the press, we trust that they will be soon given to the public entire.

HYMN BY CHARLES SPRAGUE, ESQ.

Thou Lofty ONE! whose name is Love,
Whose praise all nations swell,
Bend from thy glorious throne above,
And in this temple dwell.

Father, 'tis thine—this sacred hour,
Thine let its spirit be;
And while each tongue proclaims thy power,
O turn each heart to thee.

Bless *him*, thy servant—bid him here
Thy faithful shepherd stand,
To fold for thee, through many a year,
This little, gathering band.

Bless him with grace their steps to lead,
Where no dark tests divide,
To make the name of CHRIST their creed,
His life and law their guide.

Bless *them*, thy children—them and theirs.
In all their ways below;
Be with them, Father, in their prayers,
And with them in their wo.

Be with them when they come to die,
And make the summons blest;
Then in a better world on high,
Receive them to thy rest.

HYMN BY REV. MR. PIERPONT.

"LET there be light!"—When from on high,
O God, that first commandment came,
Forth leaped the Sun; and Earth and Sky
Lay in his light, and felt his flame.

"Let there be light!"—The light of grace
And truth, a darkling world to bless,
Came with thy word, when on our race
Broke forth the Sun of Righteousness.

Light of our souls! how strong it grows!
That Sun! how wide his beams he flings,
As up the glorious sky he goes,
With light and healing in his wings!

Give us that light! O God, 'tis given!
Hope sees it open heaven's wide halls
To those who for the truth have striven;
And Faith walks firmly where it falls.

Churches no more, in cold eclipse,
Mourn the withholding of its rays;
It gilds their gates, and on the lips
Of every faithful preacher plays.

Doth not its circle clasp the brows
Of him who, in the strength of youth,
Gives himself up, in this day's vows,
A minister of grace and truth?

Long may it, Lord;—nor let his soul
Go through death's gloomy vale alone;
But bear it on to its high goal,
Wrapped in the light that veils thy throne

INDIA. The intelligence communicated by the following letter and extract, will be received with gladness by all who feel an interest in the cause of humanity, and in the extension of true Christian principles.

MR. REED,

I inclose for you two numbers of the Bengal Hurkaru, in one of which you will see an account of a meeting of the friends and supporters of Unitarian Christianity in Calcutta; and in the other, some interesting details respecting Rammohun Roy's Anglo Hindoo school. I think that you will be glad to give a place to each of these in the Christian Register. You will receive also with this note, the "answer of a Hindoo to the inquiry, why do you attend a Unitarian place of worship?" This little tract was written by a Hindoo gentleman in Calcutta, who is a worshiper with the society which attends upon the ministry of Mr. Adam. As the production of an intelligent native of India, I think that it will be interesting to your readers. The accounts which I have received of our mission in Calcutta are very gratifying. Mr. Adam is labouring with zeal, and not without success. The friends of the mission will not withhold their prayers for its prosperity.

Yours, JOSEPH TUCKERMAN.

Boston, May 20th 1828.

We regret that our limits do not permit us, this week, to insert the account of the meeting of the friends of Unitarian Christianity in Calcutta alluded to above. It will be given in a future number, together with the other article named, "The answer of a Hindoo to the question why do you attend a Unitarian place of worship."

The following is an extract from the account of the examination of Rammohun Roy's Anglo Hindoo School.

RAMMOHUN ROY'S ANGLO HINDOO SCHOOL.

On Monday there was a public examination of Rammohun Roy's Anglo Hindoo School at the Hurkaru Public Rooms, when we had a proof of the strong interest felt in native improvement, afforded by the presence and continued attention to the proceedings, of several of the principal Merchants and Gentlemen of Calcutta, Messrs. Young, Bracken, Calder, Plowden, Tytler, &c. Rammohun Roy, Dwarkanath Thakoor, Radhaprusad Roy, and several other native gentlemen were also present.

The examination was conducted by Mr. Sinclair, the Head Teacher, assisted by Mr. Hare, the Manager of the School. The number of boys examined appeared to be about fifty, but the number, we understand, whose names are in the School Register is between 70 and 80.

This Institution is, we are informed, principally supported at the expense of Rammohun Roy with the aid of a few philanthropic individuals, both among his own countrymen and Europeans, who are friendly to the communication of liberal education to the Natives of this Country; and it must have afforded a very high degree of pleasure to that distinguished individual as well as to those who have aided him in his benevolent exertions, to observe the progress which several of the pupils have made in their studies. To the intelligent observer it must also have been an additional source of gratification to no ice among the scholars several of the children of the native gentlemen who contribute to the support of the school, in no respect distinguished from those who receive their education gratuitously.

Besides three classes that were examined in Reading, Spelling, Grammar, and Translation, the first, or most advanced class, was also examined in Joyce's Scientific Dialogues on Mechanics and Astronomy, in the first sixteen Propositions of the First Book of Euclid, and in translating into Bengalee a passage of Voltaire's History of Charles XII of Sweden, in all of which they acquitted themselves apparently very much to the satisfaction of the auditors. Although this Class appears to have made very little progress in Mathematics, yet they were perfect masters of all that they professed to know, and one boy in particular, Bissonauth Mittre, was distinguished for the great facility with which he demonstrated the propositions assigned to him, and the clear apprehension he had formed of their import and of the corollaries deducible from them.

At the close of the Examination several prizes consisting of appropriate books were awarded to the most deserving boys. They had been presented for that purpose by Mr. Hare, Mr. Holcroft, and the gentlemen composing the Committee of the Unitarian Association.

An obliging correspondent at Washington, has favored us with the following interesting notice.

A SUNDAY AT WASHINGTON.

One of the most interesting scenes that is witnessed at Washington, is that of Sunday, when the President, the various officers of government, and the representatives of the people from different parts of the Union, however various their religious opinions, are seen in the simplicity of members of the same family, surrounding the altar of the One God and Father of all.

On the first Sunday in May, I attended worship at the Unitarian Meeting house, where I was delighted with such a scene. The Rev. Dr. BANCROFT, of Worcester, in Massachusetts, was the preacher. His advanced age, his silvery locks and feeble form, seemed to indicate that from the preacher little more could be expected than the sanction of the trembling voice of one standing near the veil dividing eternity from time. I was disappointed. The great doctrines of the gospel were vindicated with force and clearness; with the precision and elegance of style worthy of the best days of the best writers. The impression of such appeals, time cannot obliterate, and the influence will spread to an unbounded extent.

An example of liberality such as was exhibited on this occasion in the doctrine taught, in the assemblage of men divided by distance, local influence and conflicting policy, deserves to be applauded as tending to allay sectional jealousies and to strengthen the bonds of the Union. Those religious associations which teach men to recognise a common origin, nature and destiny, are among the happiest and most useful. Washington City claims the attention, the peculiar attention of all who love their country, that like the heart in the human system it may give to this Republic, by all its power and relation a healthful circulation of intelligence, liberty and religion. Here should be patronised with a generous favor, the men of science, the enterprising in the arts, and the most distinguished of the ministers of religion. These are important agents to supply the great moral elements essential to the preservation of our political system.

JUVENILE LIBRARIES. Our readers are referred to a list of books, for Juvenile Libraries, among our advertising columns. These books have been read by one or more of a Committee of gentlemen appointed to recommend suitable books for a Juvenile Library; and though some are better than others, yet all are recommended as safe and useful books for young readers. They may be obtained, with few exceptions, at the office of the Christian Register.

In the following communication we have a statement of the circumstances and authority under which this list has been prepared.

For the Christian Register.

At the last annual meeting of *The Ministerial Conference in Berry Street*, a committee was appointed to prepare a list of books suitable for juvenile libraries. Since that time, the committee have examined most of the publications for children that could be procured in this country, and have been disappointed in finding comparatively so few perfectly well adapted to the purposes for which they were written. They have, however, ventured to recommend the following catalogue,* as containing in their opinion, the best selection that can be now made, and one, which, though not all that could be desired, will be found, they think, to be a safe and useful guide to such as are engaged in collecting libraries for the young.

S. BARRETT, *Sec'y. of the Comm.*

*See advertising page.

Annotations on the New-Testament. Our readers are refererd to an advertisement in this paper, of a work proposed to be published, entitled "*Annotations on the New-Testament.*" The purpose and character of the proposed work is sufficiently explained in the advertisment. Subscriptions will be recieved at the office of the Christian Register.

Tracts. The American Tract Society printed, during the year ending May 1st. in six different languages, upwards of five millions copies of tracts, averaging ten pages each. The receipts of the Society, were $45,134. Of this sum, $32,670 were for tracts sold.

New-York Sunday Schools. Sixty Sunday Schools are in operation in New-York city and vicinity. They consist of 1551 conductors 794 are males, and 757 females. Of the pupils 4946 are males, and 5165 are females. Of these, 1238 are of the colored population.

Mr. Morgridge's Sermon. We are pleased to notice that the Sermon of Rev. Mr. Morgridge, at the late Dedication of the Christian Chapel in Salem, has been published (by Messrs. Wait, Green, & Co.) The subject is "The Reciprocal Duties of a Minister and his People." We hope to notice it more fully on another occasion.

Missions. The number of missionaries in the employ of the American Home Missionary Society, is 163; and 113 of these are employed in the State of New York.

NOTICES.

In addition to the several meetings noticed in other parts of this paper the following will take place during the ensuing week.

The anniversary of the Massachusetts Bible Society will be held in the Church in Chauncey Place, on *Monday*, the 26th inst. at 4 o'clock, P. M. The annual report will be read, and addresses made by several gentlemen of different denominations, A collection will be taken in aid of the Society's funds.

The members will meet in the vestry of the Church for the transaction of the annual business, at 3 o'clock. May 22.

AMERICAN UNITARIAN ASSOCIATION.

The Anniversary of the American Unitarian Association will be celebrated at the Federal-st. Church, on Tuesday evening, May 27th. The Annual reports will be read, and addresses be made. The meeting will be opened precisely at 7 o'clock; the church will be open for ladies and others who may attend, at 6 o'clock. The meeting of the Association for business, will be held in the Vestry, in Berry-st. at 6 o'clock.

EZRA S. GANNETT, *Sec'y.*

Ministerial Conference. The Ministerial Conference will be held at the vestry in Berry-street, on Wednesday morning next at 8 o'clock.

An auxiliary of the American Unitarian Association, has been formed in Leicester, (Mass.) of which Messrs. John Richardson, Edward Flint, and Isaac Southgate, are the Executive Committee. May 24.

SUMMARY.

CONGRESS.

The Senate on Friday last considered several private bills. The bill for abolishing brevet rank in the army, was laid on the table The bill for purchasing 300 copies of Mr. Adlum's treatise on cultivating the vine and making wine, was rejected.

In the House of Representatives a great number of private bills were considered and passed. The bill for establishing additional post roads was also passed.

Mr. McDuffie, from the select committee on message of the President, relative to the assault on his Secretary, within the walls of the capitol, made a *report*, which was laid on the table and *ordered* to be printed. It proposes two resolutions, one of which declares that a breach of privilege has been committed, which renders the perpetator obnoxious to the censure of the House, the other recommends that there shall be no further proceedings on the subject.

Mr. Barbour also presented a report from the minority of the same committee, which was also ordered to be printed.

Both houses were principally engaged on Saturday, in the consideration of private bills. In the House of Representatives the two bills for renewing the expiring pensions of the widows of seamen, killed during the late war, in public and private armed ships, were passed and sent to the Senate. The bill from the Senate, for settling the Florida land claims, was passed with amendments.

The Vice President left Washington on Saturday for South Carolina. Mr. Ingham of Pennsylvania, is dangerously ill at Washington.

Boston Harbour &c. The Mayor of this city has received the following letter from the Hon. Mr. Webster, Senator in Congress:—

Washington, May 16, 1828.

My dear Sir:—I have the pleasure to inform you that a bill, originating in the House of Representatives, has passed to its third reading in the Senate, by which the sum of *Eighty-Seven Thousand* dollars is appropriated for the preservation of *Deer Island*, in Boston Harbour.

Thirty-Two Thousand dollars also granted for the purpose of removing the Bar at the mouth of Merrimack River, by erecting Piers or other works.

I am, my dear Sir, very truly yours,

DANIEL WEBSTER.

Hon. JOSIAH QUINCY, Boston.

National Gratitude. The bill for the relief of certain surviving Officers and Soldiers of the Revolution, which has just passed Congress, is highly honorable to that body and to the nation. The old officers and soldiers, who served during the war, are to receive two year's pay in ready money.—The officers not exceeding $40 per month—The non-commissioned not exceeding $10; and privates 6 66 cents, per month. Also full pay annuities for life, at the same rates, to commence from March 1826.—The highest *bounties* in cash to officers, will be $960 each—To non commissioned $240—Privates $152. The highest annual pay to officers, to commence as above, $480 each—Non-commissioned $120—Privates $76.

Revolutionary Officers, &c. The bill for the relief of certain officers and soldiers of the revolutionary army having passed both Houses of Congress, it is important, in order to prevent all mistake and disappointment in individuals to state, that the benefits of the act will accrue *only* to commissioned officers, who served to the close of the war, and were also in service in October, 1780, when *the promise of half-pay for life* was made them—and to such non commissioned officers and privates as enlisted for "during the war," (not for three years) and continued to its termination. Those who are now on the pension list, by virtue of the act of 1818, can receive the benefit of the law now passed *only* on condition of deducting the amount received on account of their pension. Such as have been on the pension list more than four years, will not probably therefore pay back what they have received and take the benefit of this act. Such as have been on the pension roll only two or three years, (as is the case with some) no doubt will avail of the provision of the law just passed.

The agents appointed in August last, at a meeting of officers in Baltimore, and who attended on Congress during the present session, to present and support the memorial on the subject, will be at Washington to assist in obtaining the allowance granted up to March last, being two year's full pay, and to receive five per cent. of each officer and soldier, which was the amount voted at said meeting as a just compensation for the time and expense of attending to the memorial. That committee consists of Hon. Aaron Ogden, Hon. Philip Reed, and the subscriber.

The records and muster-rolls of the revolutionary army, now remaining in the War Department at Washington, will furnish the proof of service, to entitle any one,—but satisfactory evidence that the person applying is the identical officer or soldier, whose name is on the record or muster-roll, will be necessary.

ALDEN BRADFORD.

Boston, May 20th, 1828.

Mr. Frederick P. Leverett, has been elected Principal Master of the Public Latin Grammar School, in the place of Mr. B. A. Gould, resigned.

Mr. Samuel Barrett has been appointed Grammar master of the Adams School, in place of Mr. Benjamin D. Emerson, resigned.

Travelling. There is now a steam boat provided to run between Providence and New York, in both directions, on every day of the week, except Sundays. The Chancellor Livingston makes three passages in a week, two in one direction and one in the other, on Tuesdays, Thursdays, and Saturdays, and the Washington, Fulton, and Connecticut run on each of the other days, making three trips per week for each boat.

On the Hudson river there are four or five boats which run in each direction between New York and Albany on every day, except Sunday. One of the boats of the North river company, leaves Albany daily at 7 o'clock in the morning, and New York at 5 o'clock in the afternoon.—One of the boats of the Hudson river company leaves Albany daily at 10 o'clock in the morning and New York at 5 o'clock in the afternoon. Each of these lines has three boats. The Victory, not connected with either of these lines, makes six passages in a week, three from New York, and three from Albany, setting out on each trip, at 5 o'clock in the afternoon, There are besides, the Swiftsure, belonging to the Steam Navigation Company, the Sandusky, the New London, &c.

There is also a boat daily between New York and New Haven, which now carries the great mail between this place and New York. The steam boat Fanny leaves New York for New London and Norwich every Monday and Thursday afternoon, and returns on Wednesdays and Saturdays. *Adv.*

North Eastern Boundary. The Senate of the United States have confirmed the nomination of the Hon. Messrs. Gallatin and Preble, as Agents for prosecuting the designation and settlement of the line to form the North Eastern Boundary of the United States, and to bring to a close the long existing controversy with Great Britain on this interesting and important subject. *Centinel.*

It is stated that a branch of the United States Bank is to be established at Providence, R. I.

Massachusetts Claims. On Saturday, 10th inst. the Speaker of the House of Representatives laid before the House a report from the Secretary of War, on the claims of this state, for money paid by the state for the service of the militia during the late war, made in obedience to an order of the House of Dec. 15, 1826. The letter of the Secretary accompanying the report was read, and it was laid on the table. *Adv.*

The New York Greek Committee has received in the course of a single week past, donations to the amount of $20,000 contributed in goods and money, for the relief of the Greeks.

Mint of the United States. The coinage of the United States mint, last year, was $3,022,676 32 cts.: viz: 131,565 00 of gold, 2,869 200 of silver, and 21,-910 32 of copper.

The total amount coined since the establishment of the mint, is 30,555,138 28, of which probably not ten millions remain in the country, the residue having been forced abroad by the substituting of bank paper as a circulating medium.

Liverwort. The value of this excellent medicine, in cases of consumption, is liable to be diminished, and its character destroyed, by the indiscriminate use of the whole plant; whereas the *leaves only* ought to be employed. Dr. Hereford, of Haymarket, Virginia, to whom the public are indebted for a knowledge of the medicine in the disease mentioned, has recently cautioned the invalids against using the root, as it contains a nauseous bitter, and possesses none of the virtues of the leaves.

The National Journal, mentions that Mr. Watts our Charge d'affaires at Bogata, has obtained from the government, for a company in the United States, the privilege of making a railway across the Isthmus of Panama.

Numerous emigrants are coming out this season from Switzerland, by way of Havre. The Henry has upwards of 100, the Henry IV. we understand, has nearly 200, and the Carolina Augusta, which arrived this week brought 165. It is said the applicants for passages were more than the American vessels could accommodate—and that from one district of Switzerland nearly 6000 persons were arranging to embark for America. *N. Y. Mer. Adv.*

Treaty with Great Britain. The National Journal of Saturday last, contains the proclamation of the president, announcing the ratification of the convention with Great Britain, by which the convention of 1815 is indefinitely extended, with a proviso that after Oct. 20, 1828, "it shall be in the power of either party to abrogate it after twelve month's notice." *Adv.*

The Mexican Government has granted a pension of $180 per month to the widow of Lieut. Commandant David H. Porter, and after her disease to his children. A proposition to allow pensions to the widows and children of the seamen who fell in the same action, had been committed to the Mexican Congress.

Colombia.—Extract from a letter received in Salem, dated at Guayaquil, Dec. 29.—"I am now confirmed in the opinion I have so often before expressed, that there will be no war. The injuries of which Colombia complains were committed by a faction then in power in Peru, for which the present government appears disposed to make proper concessions. Gen. Lamar is a mild man, and one who has too much character at stake to permit the passions of a few military chieftains to lead him into a ruinous war; and Bolivar begins to think it best to remain at home, and attend to his own affairs. *Salem Gaz.*

Colombia. A commercial friend has furnished us with the news of the opening of the Convention of Ocana, communicated in the postscript of a letter, dated Carthagena, April 17th. The following is an extract:—

"The post is just in: the Grand Convention is installed: Castillo, the Minister of Finance, is elected President. This looks fair for Bolivar's friends. We do not think they will do more than give to the Liberator, or rather, to the executive character, more vigor than it at present possesses."

Peru. The Congress of Peru have been discussing the articles of the Constitution relative to the appointments of President and Vice President—the duration of the term of President is fixed at *eight years.*

FROM FRANCE.—By an arrival from Havre, Paris papers to the 18th April, have been received. We make the following selections.

A letter containing translations from Paris papers to the 18th April, has been received. News had been received at Vienna that the Russians had crossed the Danube with 18,000 men, and destroyed a number of magazines. Another article states, that a division of the Russian army, encamped in the neighbourhood of Reni, on the Danube, had taken possession of several Turkish vessels. A new commercial company has been formed in Holland, to trade with South America, and received the sanction of the government. *Gazette.*

Reports are received of the passage of the *Danube* by the Russians, and of the capture of several Turkish vessels loaded with provisions for the fortresses on that river. Advices from various quarters continue to represent the Russians as most actively engaged in preparations for war. By intelligence from Odessa, of March 22d, we learn that war has been actually declared, and that the principalities are to be immediately occupied by troops under Count Pahlen. Accounts from the Archipelago assure us that the Russian squadron has separated from the French and British to engage in extraordinary and active measures required by circumstances, and which will not be considered as inconsistent with the treaty of the 6th of July. Prussia it is stated, will go all lengths with Russia.

France appears to be considerably excited with political affairs. The Chambers find it difficult to regulate the affairs of the press.

The Emperor of Russia was shortly expected at Warsaw. His Majesty's equipages were already at Brody. Another great monarch, and a distinguished individual, were also daily expected.

Rumours were afloat of the speedy collection of 60,000 Prussian troops in the Grand Duchy of Posen.

Letters from Alexandria state, that the expedition for the Morea had been compelled to return, from a severe storm.

A commercial treaty between Brazil and Austria was ratified at Vienna 16th of March.

We learn from Portugal, that the Spanish court show a decided disposition to make common cause with Don Miguel, in his wishes to overthrow the constitution. The British refused to withdraw there naval force from Portugal until the forts at the mouth of the Tagus were given up to them, and they are to remain garrisoned by the British troops.

Count Capo d'Istria is busily engaged in the affairs relative to Greece. He acts with great energy, and has rendered all the public functionaries of Greece responsible for their acts. It is stated from Constantinople, under date of 10th of March, that he has given orders for all the Turks, of both sexes, who were prisoners in the hands of the Greeks, to be set at liberty. It is in contemplation to appoint Colocotroni President of the Peloponessus.

To Correspondents. Several communications are on hand, which we shall notice more particularly in due time.

MARRIAGES.

In this city, by Rev. Mr. Dean, Abiel Chandler, Esq. to Miss Dorcas Sargent, daughter of the late Epes Sargent Esq.

By Rev. Mr. Maffit, Mr. Peter Hemmingway, jr. to Miss Lucinda H. Ferry.

In Portsmouth, Thomas P. Treadwell, Mer. to Miss Lydia S. daughter of the late Capt. James Greenough.

In Fairhaven, Mr. James Drew, of N. Bedford, to Miss Caroline Taber, daughter of Mr. Asa F. Taber, of Fairhaven.

In Barnstable, Mr. Sylvanus Drew, 2d, of Duxbury, to Miss Emeline Nickerson, of the former place.

In Dunstable, (N. H.) Mr. Charles W. Brewster, junior editor of the Portsmouth Journal, to Miss Mary Gilman, of D.

DEATHS.

On Saturday evening last, Mrs. Abigail D. Appleton, wife of Mr. Charles D. Appleton, aged 26.

On Monday, Mr. Bill Vose, aged 76.

In Quincy, on Sunday last, Mr. John Billings, aged 35 years.

In Haverhill, Mr. Daniel Appleton, aged 78.

In Beverly, Jonathan Dodge, aged 68.—Miss Abigail Valpey, aged 70.

In Newburyport, Mr. William Russell Davenport, aged 25—Mrs. Ann Bassett, aged 72—Capt. David Godfrey, aged 35.

In New Bedford, on Friday morning, the 18th inst. the venerable William Rotch, in the 94th year of his age.

In Plymouth, Mr. Elnathan S. Holmes, aged 32.

In Sandwich, Mr. Jabez Nye, aged 79.

In East Bridgewater, Mr. Wm. Pyncheon, 72.

In Tiverton, Dr. Richard M. Webber, aged 45.

In Nantucket, Mrs. Abiel Fisher, wife of Capt. John F. aged 37—Mr. Paul Coffin, aged 83—Mr. George Coffin, aged 83.

In Portsmouth, Rebecca, wife of Mr Joseph Shillaber, aged 81—Mr. Francis Coffin, son of Chas. Coffin, Esq. aged 18.

In Portland, Miss Eunice M. only daughter of Rev. Elijah Kellogg, aged 27 years—Mr. Daniel P. Pepper, aged 43.

In Eastport, Mr. Silas Mason, formerly of Portsmouth, N. H.

EVANGELICAL SOCIETY.

THE annual meeting of this Society, will be held Wednesday, the 28th inst. at half past 6 o'clock, P. M. in the vestry room of the Federal street Church. The Trustees are requested to meet at 6 o'clock. A Sermon will be delivered before the Members of the Society and others, at half past 7 o'clock. The friends of liberal christianity are respectfully invited to attend.

May 17. A. BRADFORD, Sec'ty.

NOTICE.

THE Society for promoting Christian Knowledge, Piety, and Charity, will hold their annual meeting at the Church in Chauncey place, on Tuesday, 27th inst. at half past three o'clock. The religious services will commence at half past four, when a sermon will be delivered by the Rev. Mr. Ware, and the usual collection taken.

May 24 HENRY COLMAN, Sec'ty.

UMBRELLA AND PARASOL ESTABLISHMENT.

JOHN LILLEY, No. 79, Market street, corner of Market and Court streets, has lately enlarged his Manufactory, and has now on hand and offers at Wholesale and Retail, at his wareroom, on the most reasonable terms, the largest assortment of articles in his line, to be found in New-England—viz.

UMBRELLAS of superior large size, Green, Blue, and Brown, made of Italian, French and China silk.
Do. small size do. do.
Do. with plated sticks, and Ivory mounted.
Do. Cane Handles, a neat and light article for Summer.
Do. low priced Silk.
Do. large and small size, Gingham, superior quality.
Do. 24, 26 and 28 inch Gingham, with Whalebone sticks, suited for country trade.
Do. Oil Linen, 25, 26, 27, 28 and 30 inch do
PARASOLS, Green and rich borders, starr fringes, Ivory and plated handles, &c.
Do. Brown do. white fringes.
Do. do. do. brown do.
Do. do. cane colored handles.
Do. do. black sticks, with white fringes.
Do. do. brown fringe.

Also, just received, a complete assortment of green, and brown silk and silk Fringes. A general assortment of walking canes. White and green Oiled Linen.

☞ Whalebone for stays, constantly on hand, and cut to any pattern. ep3m May 24.

RAMMOHUN ROY'S WORKS.

JUST published at the Office of the Christian Register, and sold at the Bookstores generally, the Theological Writings of Rammohun Roy, the celebrated Hindoo Brahmin. March 22.

SUNDAY SCHOOL LIBRARIES.

BOWLES & DEARBORN, 72, Washington street, have for sale, a large assortment of Books, for Juvenile Libraries, among which may be found the principal part of those recommended by the Committee of Gentlemen, appointed for that purpose. May 24.

VALUABLE BOOKS.

AT the office of the Christian Register, may be obtained the following valuable books.

Rammohun's Roy's Works;
Campbell's Gospels;
do. Lectures on systematic Theology;
Paley's Works;
Noyes Book of John;
Milton's Treatise on Christan Doctrine;
Milton's Prose Works;
Orton's Exposition;
Shackford's Connexions;
Wakefield's New Testament;
Sparks Theological Tracts;
Dabney's, Brook's and Levell's Prayers;
Millard's True Messiah Exalted;

THE HAPPY FAMILY.

THE Happy Family—A Moral and Religious story for Children, this day published by N. S. SIMPKINS & CO. Court street, corner of Brattle street. May 17.

JUVENILE LIBRARIES.

Books recommended for Juvenile Libraries by a Committee of the Ministerial Conference in Berry St.

☞ *For sale at the Christian Register Office.*

Always Happy. Advantages of a good Resolution.
Anna Ross, abridged. Amusements of Western Heath.
Alice and Ruth. Adelaide, or the Rainy Evening.
Abstract of Bible History. Adventures of a Bible.
Adopted Daughter. Anson's voyage round the world.
Arthur Morteith. Alfred Campbell, by Mrs. Hofland.
Adelaide, or the Intrepid Daughter, by Mrs. Hofland.
Address to young persons, by Bishop Watson.
Aunt Mary's Tales for Boys, by Mrs. Hughs.
Aunt Mary's Tales for Girls.
Advice to a Young Woman at Service.
Advice to his Grandchildren, by Sir M Hale.
Basket Woman, by Miss Edgeworth. Bracelets.
Barring Out. Barbauld's Lessons and Hymns in Prose.
Birth Day Present. Book of Trades, 3 vols.
Broken Flute. Beggar Woman. Belzoni in Egypt.
Botanical Garden. Badge. Boat to Richmond.
Blind Farmer. Black Velvet Pelisse.
Byron's Narrative of the loss of the Wager, man of War.
Crusaders, by Mrs. Hofland. Cousins, by Mrs. Hughs.
Cottage, by Miss Sterndale. Charles Ashton.
Conversations on Common Things. Cabinet of Arts.
Children who played with Fire. Choice Gems.
Cherry Orchard, by Miss Edgeworth. Confession.
Clergyman's Grandaughter. Cabinet of Curiosities.
Channing's Sermon, to Children. Christmas Gift.
Congo in Search of his Master. Cabin Boy.
Christian Teacher's Manual, periodical.
Cooks's Voyages, 2 vols. by Dr. Kippis.
Christmas, a happy time, by C. A. Mant.
Child who took what did not belong to her.
Clergyman's Widow, by Mrs. Hofland.
Deformed Boy, by Miss Sedgwick. Drowning Boy.
Dame School Holiday. Descriptive Scenes.
Discovery of America, by Columbus. Dainty Boy.
Dangerous Voyage, of Capt. Blythe. Display.
Domestic Recreations, by Mrs. Wakefield.
Ditties for Children, by Mrs. Sproat.
Daughter of a Genius, by Mrs. Hofland.
Delia's Birth-day by Mrs. Sterndale.
Dumb Andy, by Miss Edgeworth.
Early Impressions. Evening Hours, by Miss Dix.
Evenings in Boston, by J. Frost. Edward Allen.
Emily Parker, by Miss Francis. Enfield's Theology.
Evening Entertainments, by Depping. Esther.
Eleanor Williams. Evenings at Home, by Dr. Aikin.
Eton Mortem, by Miss Edgeworth. Exiles of Siberia.
Eleanor Moreland. Edward the Sunday Scholar.
Edmund and Margaret. Ellen the Teacher.
Evenings in New-England, by Miss Francis.
Ellen a St George. Elements of Morality, by Saltzman.
Easy Introduction to the Knowledge of Nature,
Frank, by Miss Edgeworth. Food for the Young.
Frank, Sequel to, 2 vols. Friend of Youth.
Four Apples. Factory Girl. Fruit and Flowers.
Father's Legacy, by Dr. Gregory. False Key.
Forgive and Forget, by Miss Edgeworth.
Family Mansion, by Mrs. Taylor.
Filial Affection and Clergyman's Grandaughter.
Familiar Tales for children, by Miss Crabbe.
Good Boy's Soliloquy. George Mills.
George Wilson and his Friend. Good Girl's Soliloquy.
George White, or the Generous Boy.
George Freeman, the Farmer's Boy.
Good Grandmother, by Mrs. Hofland.
Good Counsel, or useful Employment.
Happy Family, by Cardell. Hymns, by Mrs. Hemans.
Hymns for Sunday Schools. Hints on Education.
Harry the Peasant. Henry Moreland, or Temptation.
Harry Hobart. Harry and Lucy, by Miss Edgeworth.
Harry and Lucy, concluded, 3 vols.
Harriet and her Cousin. Helen and Maria.
Hannah Jane, or First Reading Lessons.
Henry Goodwin, the Contented Man.
Instinct, by Miss Wakefield. Isaac Jenkins.
I'll Risk it. Infantine Stories.
Illustrations of Lying, by Mrs. Opie.
Juvenile Souvenir. Juvenile Sketch Book.
Jack Halyard, by Cardell. Juvenile Plutarch.
Juvenile Companion. John Williams, the Sailor Boy.
James Talbot. James Bennington. Joseph Ellis.
Juvenile Correspondence, by Lucy Aikin.
Juvenile Miscellany, edited by Miss Francis.
Knapsack, by Miss Edgeworth.
Key to Knowledge of things in Common Use.
Little Merchants. Little Plays, by Miss Edgeworth.
Lazy Lawrence. Looking Glass for the mind.
Lights of Education, 2 parts. Life of Franklin.
Little Truths for Children. Life of Howard.
Life of Philip the Indian Chief. Life of Washington.
Life of Penn, by Mrs. Hughs. Life of Capt. Cook.
Little Dog Trusty, by Miss Edgeworth. Little Henri.
Little Girl taught by Experience. Little Blue Bag.
Letters to a Lady, by Mrs. Chapone. Little Flora.
Little Susan and her Lamb. Laura Somerville.
Little Warbler of the Cottage. Lottery Ticket.
Lullabies for Children by Mrs. Sproat. Little Edward.
Learning better than House or Land, by Dr. Carey.
Lafayette, or Disinterested Benevolence.
Letters on the Gospels by Mrs. H. Adams.
Legacy for Young Ladies, by Mrs. Barbauld.
My Early Days. Matilda Mortimer or False Pride.
Marion Wilder. Mental Improvement, by Wakefield.
Motherless Mary. Mimic, by Miss Edgeworth.
Mademoiselle Panache. Moral Tracts, 5 vols.
Maratime Discoveries. Memoirs of Mrs. Cappe.
Mary Hollis. Mason on Self Knowledge.
Mary and her Cat. Mungo, or the Little Traveller.
Metamorphoses, by Mrs. Hughs.
Moral Lessons in Verse, by Miss Francis.
New Tales for Girls. Natural History of Animals.
Natural Philosophy. Northern Regions.
Nursery Morals. New Year's Gift.
Nina, an Icelandic Tale, by Madame Delafaye.
Natural Hist. of remarkable Trees, &c.
Nat. Hist. of remarkable Insects.
Mat. Hist. of Reptiles and Serpents.
Nat. Hist. of wonderful Fishes.
Nat. Hist. of Domestic Animals.
Orphans, by Miss Edgeworth. OrangeMan.
Old Poz. Ornaments discovered by Mrs. Hughs.
Officer's Widow, by Mrs. Holland. Old Soldier.
Original Moral Tales, 5 vols. Obstinate Children.
Original Poems for Infant Minds. Orphan Sisters.
Peabody's poetical catechism.
Parent's Assistant, 3 vols. by Edgeworth. Pet Lamb.
Peter Parley. Parry's Voyages. Plum Cake.
Porter's Evidences. Poor Old Peggy. Polar Scenes.
Poems for Children, by Mrs. Sproat.
Prize, or the Half Crowns. Poetry without Fiction.
Popular Tales, by Miss Edgeworth.
Poetic Tales by Mrs. Sproat. Prince Lee Boo.
Poor Richard, or Way to Wealth, by Dr. Franklin.
Picture of Human Life by Miss Edgeworth.
Present to Sabbath Schools, by Mrs. Sproat.
Rosamand, 2 vols. by Miss Edgeworth, Rose bud.
Rose and Agnes, by Miss Woodland. Rose Grant.
Recaptured Negro, by Mrs. Sherwood. Rising Sun.
Robinson Crusoe, by De Foe. Returning Prodigal.
Rasselas, by Dr. Johnson. Robbins, by Mrs. Skinner.
Rose and Emily, by Mrs. Roberts, Robert Fowle.
Sick Man's Friend, by Mary Hughs. Shower.
Simple Susan, by Miss Edgeworth. Sophia Morton.
Self Conquest. Suspected Boy.
Scripture Stories, 2 vols. Sisters, by Miss Sterndale.
Son of a Genius, by Mrs. Hofland. Snow Drop.
School Fellows, by Miss Sandham. Skaters.
Scripture Illustrations. School, or Lessons in Morals.
Stories worth telling. Susan and her Lamb.
Stories of Old Daniel. Short Songs, by Mrs. Sproat.
Scenes of Wealth, by J. Taylor Sanford and Merton.
Scottish Orphans. Simple Truths.
Scientific Dialogues. Stories for Children. Sparrow.
Strums Reflections on the wisdom, &c. of God.
Selections from Mrs. Barbauld by Mrs Hughs.
Scenes in Europe, Asia, Africa, and America, by J. Taylor.
Tales of the Pemberton Family, by Mrs. Opie.
Travellers, by Miss Sedgwick. Two Farmers.
Temper, or Story of Susan and Betty. Twin Sisters.
Triumph of Filial Affection. Three Hundred Animals.
Temptation, or Henry Morland. True Stories.
Taylor's views of Trades. Thoughtlessness corrected.
Theodore, or the Crusaders, by Mrs. Hofland.
Twin Brothers, by Mary Hughs. Thomas Dormer.
Tarlton, by Miss Edgeworth. Two Birth Days.
Tales for Ellen, by A. C. Mant.
Tales of a Grandfather, by Walter Scott.
Visit to the Sea side. Village Sketches.
Village School, by Miss Sterndale.
Well Spent Hour. White Lies.
Week in a Cottage, by Mary Hughs. Work Table.
White Pigeon, by Miss Edgeworth. Wars of the Jews.
Waste not, want not. Watson's Address.
Winter Evenings. William's Return.
White Kitten. Wonderful Escapes.
Young Naturalist, by A. C. Mant. Young Philosopher.
Young Child's Prayer Book. Young West Indian.

VOL. I.—KENRICK'S EXPOSITION,

Will be published next week.

MUNROE & FRANCIS respectfully give notice to the Subscribers of this excellent Commentary that the first volume will be ready for delivery on Monday; and those who wish to add their names to the list can then see the specimen.

The work will be comprised in three octavo Volumes, on fine paper, printed with a new type, at the low price of *Five dollars* the Set. This price has been put with a view to induce subscription and to enable the publishers to go through it, with more speed. It is therefore expected that subscribers will pay for the whole work on the delivery of the first volume.

Non Subscribers will be charged six dollars seventy-five cents.

This work has been published at the recommendation of many gentlemen, both of the clergy and laity, as the best Unitarian Commentary extant. It embraces the Historical Writings of the New-Testament only. The common Translation has been taken as the basis of this Exposition, and all variations from it are distinguished by Italic characters and inverted commas. Mr. Kenrick's knowledge was various and well digested. With the several branches of Theology he had an intimate acquaintance, which he was constantly improving. His favorite employment seems to have been the interpretation of the Scriptures.

"For the purpose of rendering this Exposition more useful to the reader, Indexes have been added to it; together with two Chronological Tables."

"Those who have used it in their private study of the Scriptures, or the religious instruction of their families, have borne uniform testimony to its clearness as a guide in the interpretation of the New-Testament, and to the piety, simplicity, and energy, with which the hopes and duties of the Christian are illustrated and enforced in the practical reflections."

☞ No alteration has been made in reprinting this work, except in the addition of the two first chapters of Matthew and of Luke, which are omitted in the London Edition. May 24.

PROPOSALS

For publishing by subscription, *Annotations on the New-Testament*; Compiled from the most approved critical authorities, and designed for popular use. By J. P. DABNEY.

THE proposed work is designed *primarily* to assist that already numerous and increasing class, the teachers in our Sabbath Schools; though making obviously a very small proportion of those, to whom its usefulness must extend. It is not a little singular, that while books, illustrating the New Testament, have been multiplied, almost to a proverb, the benefit of them has been confined, in a very great degree, to the learned, who need them least. The old English commentators, without exception scarcely, are in the form of ponderous folios; while the foreign critics, both recent and more remote, who are thought to reflect more light on the sacred volume, are locked up in an inaccessible tongue.

As a general rule, it is intended in this work, to present that interpretation *only* of a text, which is, upon the whole, deemed most tenable. But where, of two or more senses, the preference is not easy to be made, both are submitted, without comment, to the judgment and choice of the reader. But the editor is fully sensible of the evil of distracting, by too much variety, the minds of such as have been little exercised in comparisons of this sort. Those comments therefore, which have nothing to recommend them but the ingenuity or the inventive faculty of the author, it is best to pass by without regard.

Though the title do not comprehend so much, this work will include, as there is occasion, amendments on the common version, derived from those more recent; it being obvious, that an improved translation will often itself elucidate a text, rendering all comment superfluous.

It is not meant, by any means, in calling this work 'popular,' to give an idea of it, as rendering needless, attention and thought on the part of the reader. The sense given to a passage, it must needs be, will, at first glance, frequently offend, simply because it is novel. The *scripture use*, however, of words, and phrases, is the only clue to their true meaning; and to learn this use, it is in particular requisite, that the references should be carefully studied and compared.

These "Annotations" will be published in a duodecimo form; and issued in numbers of twenty-four pages, once a fortnight. Price 8 cts. per number, single; to booksellers, ministers, and others, engaging for not less than *five* copies, 6 1-4 cts. per number. The whole volume will extend to from fifteen to twenty numbers; in other words, will not exceed the last named limit. May 24.

LIVES OF THE APOSTLES.

HILLIARD GRAY & CO. will publish in a few days LIVES OF THE TWELVE APOSTLES, with Explanatory Notes. By REV. F. W. P. GREENWOOD, Junior Minister of Kings Chapel Boston.

LETTERS ON THE LOGOS.

BOWLES & DEARBORN, 72, Washington street, will publish on Wednesday, next,

LETTERS ON THE LOGOS. By CHARLES W. UPHAM, Associate Minister of the First Church in Salem. May 24.

MR. MORGRIDGE'S SERMON.

WAIT, GREEN & CO. Court street, have just published, Mr. Morgridge's Sermon, at the Dedication of the Christian Chapel, Salem, on the Reciprocal Duties of a Minister and his People. May 24.

TRACT—No. 19.

THE 'Apostle Paul a Unitarian,' being Tract, No. 19, of the 1st series of the American Unitarian Association, just publishhd and for sale, at the Depository, 72, Washington street.

may 24 BOWLES & DEARBORN.

DAILY MONITOR.

N. S. SIMPKINS & CO. Court street, corner of Brattle street, Boston, will publish next week, the "DAILY MONITOR," or Reflections for each day in the year; containing practical inferances from Christian Doctrines, Ecclesiastical history, Sacred biography, &c. intended for the use of all classes and fitted to the various circumstances of life, by Charles Brooks, Minister of the third Church in Hingham, Mass.—"*What doth the Lord thy God require of thee, but to justly and to love mercy, and to walk humbly with thy God?*" May 24.

GOLD & SILVER LEAF.

THE Subscriber having made arrangements with the Boston Gold Leaf Manufactory has on hand and will be constantly supplied with Gold and Silver Leaf Bronze—Brass Leaf, &c. warranted of the best quality which will be sold at the lowest prices by the pack or single Book. JOHN MARSH,

No. 96 & 98 Side-street, Sign of the Large Leger. May 10.

POETRY.

From the Christian Examiner.

THE DYING CHILD.

'Tis dying! life is yielding place
To that mysterious charm,
Which spreads upon the troubled face
A fix'd, unchanging calm,
That deepens as the parting breath
Is gently sinking into death—

A thoughtful beauty rests the while
Upon its snowy brow,
But those pale lips could never smile
More radiantly than now—
And sure some heavenly dreams begin
To dawn upon the soul within!

Oh! that those mildly conscious lips
Were parted to reply—
To tell how death's severe eclipse
Is passing from thine eye;
For living eye can never see
The change that death has wrought in thee.

Perhaps thy sight is wandering far
Throughout the kindled sky
In tracing every infant star
Amid the flames on high:
Souls of the just, whose path is lent
Around the glorious firmament—

Perhaps thine eye is gazing down
Upon the earth below,
Rejoicing to have gained thy crown,
And hurried from its woe—
To dwell beneath the throne of Him
Before whose glory heaven is dim.

Thy life! how cold it might have been
If days had grown to years!
How dark, how deeply stained with sin,
With weariness and tears!
How happy thus to sink to rest.
So early numbered with the blest!

'Tis well then that the smile should lie
Upon the marble cheek;
It tells to our enquiring eye
What words could never speak—
A revelation sweetly given
Of all that man can learn from Heaven.

STANZAS,

BY JOHN BOWRING, ESQ.

When memory looks back on the record of years,
Ere reason and feeling decay;
Ere the footsteps we leave to this valley of tears
Are swept to oblivion away;
'Tis sweet, when delight has been sober'd by age,
To glance on its mirrors again;
To glide o'er the clouds of adversity's page,
They seem not so desolate then.

As the tempest brings calm, as the hoarfrost that springs.
As the drawing disperses in day,
So the sun and the shade of vicissitude flings
A beautiful light on our way;
And passion and rapture, when tempered by thought,
No trace but of happiness leave;
Even grief, when remember'd, is tranquilly taught—
How vain, how ungrateful to grieve.

Life's briar and roses—its gladness and gloom,
Do they vanish together? Oh no!
The flowrets we pluck, and condense their perfume,
The weeds to the desert we throw:
Like the bee, thoughts fly o'er the field of the past,
Finding sweets wheresoever they roam!
They wander through sunshine and storm, and at last
Store nought but the honey at home.

LADIES' FRIEND.

FEMALE EDUCATION.

In the Toilet, or Ladies Cabinet, published once a week at Providence, R. I. we have the following selection.

Female education is of immense importance, as connected with domestic life. It is at home where man generally passes the largest portion of his time; where he seeks a refuge from the vexations and embarrassments of business, an enchanting repose from exertion, a relaxation from care by the interchange of affection; where some of his finest sympathies, tastes, and moral and religious feelings are formed and nourished; where is the treasure of pure disinterested love, such as is seldom found in the busy walks of a selfish and calculating world.—Nothing can be more desirable than to make one's domestic abode the highest object of his attachment and satisfaction.

Well ordered home, man's best delight to make.
And by submissive wisdom, modest skill,
With every gentle care-eluding art
To raise her virtues, animate the bliss,
And sweeten all the toils of human life.
This be the female dignity and praise.

Neither rank nor splendid mansions, nor expensively furnished apartments, nor luxurious repasts can accomplish these actions.—They are to be obtained only from the riches of elevated principles, from the nobility of virtue, from the splendor of religious and moral beauty, from the banquet of refined taste, affectionate deportment, and intellectual pleasures. Intelligence and piety throw the brightest sunshine over the dwellings of private life, and these are the results of female education.

Intelligence and animated discourse eminently exalt the dignity, and multiply the charms of every female, that can excel in it.

It is a sacred and homefelt delight,
A sober certainty of waking bliss.

She who can sustain an elevated course of conversation, whose mind soars above the trifles and common things of time and sense, who is distinguished for well digested opinions, sensible remarks, habits of thinking and observation, good judgment, and a well disciplined temper, is a perpetual source of blessings and exhiliration to all within her circle. She will make home all that is desirable, so that none of her household will need or wish to seek elsewhere for happiness. They will be able "to drink waters out of their own cisterns, and running waters out of their own well."

EARLY IMPRESSIONS.

The following articles from the Journal of Education are worthy of regard by all who have the care of the young; but they demand the more particular attention of mothers, since it is they who have the principal agency in the formation of the infant and youthful habits and character.

What is the object of education? To form the character. How is this to be done? Not by lessons, but principally through the influences of example and circumstance and situation. How soon is the child exposed to these influences? From the moment it opens its eyes and feels the pressure to its mother's bosom; from the hour that it becomes capable of noticing what passes around it, and knowing the difference of one thing from another. So powerful are the gradual and unnoticed influences of these early months, that the infant, if indulged and humoured may grow into a petty tyrant at ten months old; and tottle about at two years a selfish, discontented, irritable thing, that every one but the mother turns from with disgust. During this period every human being is making his first observations, and acquiring his first experience; passes his early judgments, forms opinions, acquires habits. They may be ingrained into the character for life. Some right and some wrong notions may take such firm hold, and some impressions, good or bad, may sink so deep, as to be with scarcely any force eradicated. There is no doubt, that many of those incurable crookednesses of disposition, which we attribute to nature, would be found, if they could be traced, to have originated in the early circumstances of life. Just as a deformed and stunted tree is so, not from any natural perversity of the seed from which it sprung, but from the circumstances of the soil and situation where it grew.

A MORAL ATMOSPHERE.

There is a climate in a parent's house, there is a combination of circumstances to whose influence the child is exposed, which may not be detected or described, and which does more than all things else to temper his mind, to give the tone of his disposition, to form his principles and habits, and to determine the growth, form, and stature of his whole character. If it be a deleterious influence, precept and exhortation will not prevail against it. Give exhortation and advice as you please—you might as well declaim against the malaria of Rome, or the enfeebling breath of the equatorial regions. It is an influence flowing from the character of the parents and other members of the family, and the arrangements of the household, and their familiar conversation and modes of speech, the conduct of their unguarded hours, their little preferences, their favorite tastes and whims—in short, all that they do themselves, and all that they say of others. This is an influence over the child's heart which is never interrupted. When you think not of it, it is operating. When you have forgotten that your offspring is present, it is operating. If it be of a tendency contrary to the language of your advice, it thwarts that advice. It puts a powerful and irresistible negative on every admonition.—It contradicts every profession, and sets at nought every expostulation. When you observe this, and see that your words are faultless, you think your child ungrateful, self-willed, perverse. But where does the blame lie? Is it wholly on his part? Believe us, no.

ADVICE TO MOTHERS.

I should entreat a mother by the very love which she bears to her children, to consider well the nature of her duties. I do not require her to go into any difficult discussion on this point, for love should be the ruling principle in her heart, and this right feeling is in danger of being kept down by labored investigation. There is that in a mother's feelings, which will urge her on in the right course, if she is really desirous of filling the mind of her child with the love of truth. To this feeling I would speak. The duties of a mother, if we may so say, are both easy and difficult; but I hope there is no mother who has not found the highest reward in overcoming difficulties in such a cause: and the whole of her duties will by degrees open before her, if she will but dwell upon that simple yet awful and elevating idea, "My children are born for eternity, and given expressly to my charge, that I may educate them for being children of God." Look around you in the world, and see the different occupations and pursuits of men. "Whose employment seems to you the most sacred, most solemn, most holy?" Doubtless you are ready to to exclaim, "He whose life is dedicated to the spiritual good of mankind; how happy must he be, whose calling is to lead others to happiness—and happiness everlasting!" Well, happy mother! this task is thine. Think not that I rank thee too highly. Raise thy heart in gratitude to him who has entrusted thee with so high a charge. Try to perform it aright.

Thy love and diligence, with the help of Providence, the Spirit of power, to assist and strengthen thee, will remove the greatest part of thy difficulties. Look to that Spirit for all that thou dost want, and especially for those two grand requisites, *courage* and *humility*. *From Pestalozzi.*

MISCELLANY.

PULMEL.

We select the following article from the Philadelphia Saturday Evening Gazette, of the 10th instant. It is headed, "Third select case of CONSUMPTION, cured by the use of the Pulmel."

A young man, about 25 years of age, and rather of a scrofulous habit, had for nearly two years suffered of a cough, with pains in the chest. He was supposed to be consumptive, several in his family having been such, and to have the tubercular or scrofulous phthisis.

The symptoms of his disease, when he began the use of the Pulmel, were, heat in the palms of the hands and soles of the feet, febrile irregular motions after meals and in bed, frequent headache, loss of appetite, oppression and shooting pains in the chest, particularly after coughing; frequent cough, either dry, or attended with expectoration of a yellowish, purulent kind; debility and general emaciation, sunken and flushed cheeks, torpor and frequent wish to sleep, dry skin, costiveness, turbid urine, &c.

Therefore the disease was pronounced to be a scrofulous Consumption in the fourth stage.

All the previous remedies had been useless, and some highly improper; such as bleeding and blistering, besides a scanty diet, &c. It was now recommended to open the bowels, improve the appetite, use a generous diet, remove the scrofulous taint, and heal the lungs by the Pulmel.

Accordingly, repeated mild cathartics and laxatives were resorted to; daily use was made of the gentian, and other tonics, to restore the tone of the stomach; a total change took place in the diet, and rich, nourishing, but light, digestible food was taken; particularly eggs, soups, jellies, custards, rice, fish, fowls, &c. with some cordial wine. For the scrofulous habit, a preparation of several antiscrofulous plants was given; and the Pulmel was both inhaled and taken internally, two doses of each daily.—The syrup was taken in chocolate boiled in milk, with sugar or honey besides.

No perceptible effect took place till three weeks after this course of regimen had been adopted, except less pain in the breast, and more regular bowels. But after that period, an evident improvement gradually took place every week. The cough was lessened, the chest became free, the acerbations vanished, the skin became moist, and the appetite improved. In two months, the cough was much lessened, and the expectoration improved, hardly purulent, and less yellow; the debility was lessened, as well as the emaciation, and a recovery became highly probable.

But in scrofulous consumption, unless the tubercles or purulent sores of the lungs are healed, no permanent benefit can be expected. Therefore to obtain this effect, the doses of Pulmel were increased, and the Balsam was inhaled in the antiscrofulous potion made very strong, and held boiling under the nostrils. The diet was gradually improved as the stomach could bear it, and riding or walking often practised.

By these means, the lungs were healed, the expectoration became white, the cough ceased, the internal heat disappeared, and health was restored. It is confidently expected that this is a complete cure of the tubercular Consumption, which is generally now deemed incurable. This took place within a few months, by only a few ounces of the Essence of Pulmel made up in Syrup and Balsam. MEDICUS.

ENGLISH PAUPERISM.

The London Times, of March 20, has an article on the pauperism of the country, from which the following is an extract:—

"A paper has been printed by order of the House of Commons which exhibits but a melancholy picture of poverty in the lower orders of the English nation, or of improvidence and neglect of duty in the upper classes with regard to their administration of the public money. The paper we allude to is a return of the funds levied by parishes under the poor rate system, throughout England and Wales, for the year ending March 25, 1827; of that portion of the gross sum so raised, which has been expended for the *relief of the poor*—the only avowed or justifiable object of such a species of taxation; and of what has been bestowed on other purposes. We grieve, and our sorrow is mixed with no small alarm, that the poor rate should, during a year not marked by any very general privation or calamity, have amounted at the end of it to almost 7,800,000l.! This is the 13th year of peace, and after the necessity of reforming the poor laws had been brought repeatedly and most earnestly home to the attention of the country gentlemen of England. An aggravation of the evil is, that, as compared with the preceding year, the poor rates had increased *nine* per cent. or about 100,000 pounds sterling.

"There was, no doubt, a considerable share of local distress among the manufacturing districts during a part of the period cited, consequent upon the cotton bubbles of 1825; but they will not account for the frightful additions to the sum total of the fund, since the agricultural counties, with only three exceptions, viz. Berkshire, Hampshire, and Suffolk, where the rate has been reduced 2, 4, and 5 per cent.; and with the further exception of Sussex, where it remains stationary,—have all partaken of this unwholsome growth. Why, fifty years back, the entire revenue of Great Britain fell short of the sum now raised for the maintenance of her paupers, and of those *who manage them*. The expense of management only, apart from the funds which have been distributed for the direct benefit of the poor, amounts to between a fifth and sixth of the whole sum levied, or above 17 per cent.—This is a branch of the system which calls for the closest scrutiny; the "other purposes than the relief of the poor," being an indefinite and therefore suspicious denomination of account, no small ingredient in which would, we are afraid, be found to consist of overseer dinners and the like sort of ceremonials befitting the vocation of parish officers, who comfort themselves for witnessing miseries which they do not relieve, by revelries to which a nice palate and keen appetite are often their only contributions.

EARLY MARRIAGES OF THE IRISH. It must be confessed, that the Irish frequently marry unnaturally early and imprudently. There are many causes in this country which make marriage desirable to the youth of both sexes, independent of that which ought to be the only motive of union—mutual and rational affection. Let the people be civilized, and they will become more rational on the subject of marriage. But it is beginning at the wrong end, to endeavor to take from them what, in their present state, is almost the only safeguard that remains for their moral character. Let any landlord or clergyman who cares for his tenants or parishioners, examine their actual condition, and I think he will find, *cæteris paribus*, that those who married latest in life are not always the most thriving among them. It appears to me that for man, such as we might imagine him to be, the system which would postpone marriage till it might take place accompanied with every circumstance of present comfort, would be unquestionably the wisest; but that for man, such as he is, headstrong, unstable, uncertain, the safest and happiest course will be that pointed out by him who knew what was in man. 'Rejoice with the wife of thy *youth* and be thou also ravished with her love.' *Church of Ireland Mag.*

THE LADIES' MAGAZINE.

THE Ladies' Magazine, conducted by Mrs Sarah Josepha Hale, is published monthly by Putnam & Hunt, at Marsh & Capens' Bookstore, 362, Washington-street, Boston—Terms three dollars a year on delivery of the third number—each number will contain about fifty pages of original matter, printed on fine paper, and a new and elegant type—the whole making two octavo volumes a year, of about three hundred pages each.

From the Philadelphia Church Register.

THE LADIES' MAGAZINE. We have received the first two numbers of this periodical, which is under the editorial management of Mrs. S. J. Hale, who is well known to the American public by her writings. The work is intended to promote the cause of female education, and to furnish amusing, instructive, and unexceptionable reading for ladies. We cheerfully wish the attempt may prove successful, and recommend it to our readers as one well deserving encouragement from them. We observe in the numbers which have reached us, the signatures of some highly gifted writers. The sketches of American character, or as they might have been more definitely termed, of New England character are striking.

From the Christian Watchman.

THE LADIES' MAGAZINE. The articles which it contains are well written; and not only does it appear to be the object of Mrs. Hale to afford specimens of elegant composition, but to present them in intimate alliance with the most chaste moral sentiments. This Magazine, though well adapted to raise the standard of literary taste amongst the sex, is well worthy the attention and patronage of gentlemen.

From the Boston Recorder.

LADIES MAGAZINE. When every profession and every class of the commnnity, among our own sex, has its appropriate periodical, we know not why "the Ladies" should not have one also, and conducted by a lady too. The design is rather new, and some may have thought the attempt hazardous. We have believed, however, that the intelligence of New England Females would discover the value of a work intended for their use, and that they would extend to it a prompt and efficient patronage. The character of the work so far as we have been able to judge, is highly respectable, and well calculated to fill the department of our literature, for which it is designed.

From the Christian Register.

LADIES MAGAZINE The fourth number of Mrs Hale's Magazine is just published. The editors of those journals who have examined it, speak of it in terms of commendation. Forming our opinion of the ability, taste, and principles of the editor, from the former numbers, we have no hesitatian in recommending it to the patronage of our readers.

NOTICE.

THE "Registry Office for Female Domestics" will be closed hereafter on Saturday throughout the day. The increase of the business induces the Society to make this arrangement in consideration for the Agent's health. It is found from examination of the Register, that many hundreds of families and girls have been accommodated through this Office in the past year, and it is believed that the Society has proved its title to its name in thus acting "for the mutual benefit of domestics and their employers." If this be the fact, it may confidently hope for the continued patronage of families seeking domestics. To those who have visited the Office it is unnecessary to say, that deserving domestics will always find the Agent happy to procure them satisfactory places. May 10.

FRESH ACCOUNT BOOKS.

☞ SIGN OF THE LARGE LEGER. ☜

JOHN MARSH, Nos. 96 & 98, State-st., has just manufactured his Spring assortment of ACCOUNT BOOKS, including complete setts of almost every variety of patterns. Also, a large assortment of half bound Account Books, adapted to the Country Trade, together with a great variety of Memorandum and Writing Books, which will be sold at very low prices by the quantity, or at retail.

☞ Account Books furnished to order with great dispatch, and warranted to suit. April 19.

THIS day published by BOWLES & DEARBORN, 72 Washington-Street, THE CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW. Vol. V.—No. II. For March and April, 1828.

CONTENTS.

MISCELLANY. On Clerical Duties; and particularly on some Misapprehensions of their Importance.

POETRY. Remember now thy Creator in the Days of thy Youth.

REVIEW. Art. IV.—Sermons on Various Subjects. By William Paley. D. D. Originally published by Rev. Edmund Paley, A. M. in 1825.

Art. V.—The Life of Napoleon Bonaparte, Emperor of the French. With a preliminary View of the French Revolution. By the Author of 'Waverly,' &c.

Art. VI.—Memoirs of the Life, Writings, and Opinions of the Rev. Samuel Parr, L. L. D with Biographical Notices of many of his Friends, Pupils, and contemporaries. By the Rev. William Field.

NOTICES OF RECENT PUBLICATIONS. Sabine on the Glory of the Latter House; The Cypress Wreath; Greenwood on the Prospects of Christianity; Warton's Deathbed Scenes; Sullivan on the Nature and Remedy of Sin; Watson's Apology for the Bible; Bible History; The Christian Teacher's Manual; Cardozo's Discourse; Moral Lessons in Verse.

INTELLIGENCE. Unitarianism at Geneva; Unitarianism in Philadelphia; William Turner; Suppression of Intemperance; Unitarian Mission at Calcutta; Letter from Mr. Adam of Calcutta; Rammohun Roy and Mr. Adam's Writings; New Series of Unitarian Tracts; Unitarian Library; Test and Corporation Acts; Irish Protestantism; Ordination at Cambridge; New Church in Philadelphia.

VIEW OF PUBLIC AFFAIRS. Great Britain, France; Turkey; Greece; Mexico; Central America; South America; United States.

OBITUARY. Rev. George Otis; Mrs. Rebecca Phillips. 8t. March 10.

STAGE NOTICE.

THE Office of the UNION STAGES for Concord, Groton, Ashby, Fitzwilliam, Keene, Charlestown, (N. H.) Windsor, Woodstock, to Burlington, Brattleboro', Upper and Lower Canada, Saratoga Springs, Troy, Albany, Buffalo, &c. is removed to No. 4. Elm Street, near Hanover-street. Books kept at said Office; at Holland's Coffee House, Howard-street; at the Tremont Coffee House; and at Hamilton's City Hotel, No. 3, Sear's Buildings. Starts from the above office every morning at 4, A. M. and arrives at Keene same evening at 7 o'clock. The Union Stages Connect with a daily line from Groton to Lowel, at Groton.

This line of Stages is not surpassed by any in New-England, for elegant and fleet horses, easy and well built carriages, and first rate, experienced drivers. Fare from Boston to Keene, (a distance of 80 miles,) $2 50, and about the same rates to any part of the country with which this line is connected.

Any information required by travellers respecting the various routes to different quarters of the United States, will be correctly and cheerfully given by the Agent of the Company, at the Office in Boston, and every facility given, as far as practicable. May 3.

THIS DAY PUBLISHED,

BY BOWLES & DEARBON, 72, Washington-street, the Christian Teacher's Manual; designed for Families and Sunday Schools.

CONTENTS. Preface; Origin of Sunday Schools; What should be taught in a Sunday School; What are the requisites in a Sunday School Teacher; Franklin Sabbath School; James and his Sister; Scriptural Representations of God; Observances of Fasting and Praying; The best way to be Happy; What is Prayer; Hymn for a Child; To the Spring; Notice.

"The Christian Teacher's Manual," is published on the fifteenth day of every month; each number contains about sixty pages, 18mo. size, and embellished with a Lithographic Drawing. The whole making two volumes a year, of about 350 pages each.

The work is supported by a number of individuals, associated for the purpose—among whom is the Author of the "Well Spent Hour."

Price Two Dollars a year—payable on the delivery of the third number.

Any person procuring five Subscribers, will be entitled to a sixth copy gratis.

All communications in any way relating to the work to be made to the publishers.

April 19. 3t.

POCKET MAPS, &c.

FOR sale by J. Marsh, No. 96 & 98 State-st. *Sign of the Large Leger*—the new *American Pocket Atlass*, containing 14 Maps of *North, South* and British America and the *West Indies*—Also the *United States Pocket Atlas*, containing 6 Maps; together with the *Maps* of each State, the United States, and South America, bound separate—Pocket Map of the *City of Boston*; the above are all bound in neat morocco cases well calculated for Gentlemen travelling.

May 10.

NEW READING ROOM.

THE Subscriber informs his Friends and the Public, that the Reading Room, which has been noticed in some of our Papers, is now nearly completed, and many of the Papers and Magazines have been received, and others will be as soon as returns can be had by Mail. A Book will be open for subscription, and all who wish to avail themselves of this opportunity, are invited to call at the Room, No. 11, Market-st. which will be open for Subscribers, every day and evening, in the week, Sunday excepted, where may be seen the regulations and terms of Subscription.

AMOS H. HASKELL.

THE PILGRIM OF INDIA.

ON his journey to Mount Zion. Relating the singular persons he met on his way, and the remarkable adventures of his happy progress. The whole exhibiting traits of Hindoo Character. By Mrs. Sherwood. With a frontispiece, just published by James Loring, No. 132, Washington-street. April 26. 8t.

Also, Mary's Visit to Boston or the Love of Admiration. Choice Stones, or Religion Exemplified. Memoirs of Elizabeth C—— or Early Piety. An authentic memoir. Mrs. Hofland's Integrity. Cardell's Happy Family.

FOR SALE.

A Commodious House in Roxbury, pleasantly situated on Brush Hill Turnpike, about four miles from the city. With a good garden and stable, and a well of good water, &c.

☞ Inquire of THOMAS DANFORTH, on the premises. Roxbury April 26.

CHARTS, NAUTICAL BOOKS, &c.

JUST received a complete assortment of *Charts*, general and particular of the whole world. Also, Blunt's Coast Pilot—Shipmaster's Assistant—Expeditious Measurer—Nautical Almanacks, for 1828, '29 and '30—Bowditch's Navigator—Ward's Lunar Tables, &c. &c. On hand Log Books—Cargo Books—Seaman's Journals—Log Paper—Log Slates—Portable Desks and Seaman's Stationary and Cutlery of every description which will be sold at unusual low prices at the sign of the Large Leger, No. 96 & 98, State-st.—by JOHN MARSH. April 26.

THE SCHOOL.—No. III. & IV.

COTTONS & BARNARD. 184 Washington-street, have just published, the third and fourth numbers of "The School; or Lessons in Morals."

"Even a child is known by his doings, whether his works be pure, and whether it be right."—*Proverbs, 20th chap. 11th verse.* 6t April 12.

CHRISTIAN REGISTER.

ALL communications, as well as letters of business relating to the Christian Register may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a six copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
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